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ing of the Old Testament, founded upon it, and, in essentials, identical with it. This teaching of his, and the religion to which it gave birth, are, then, only to be correctly understood as they are studied in the light of the Old Testament teaching.

All these considerations surely establish the truth of what was claimed at the beginning, that the doctrines and facts of the New Testament are only to be apprehended as they are approached along the way of the Old Testament teaching. Any attempt to know the truth that lies in the New Testament, if it ignores this one true way of finding it, can only end in more or less of mistake and error. The preacher, who neglects the study of the Old Testament, must either preach only some part of the glorious gospel of the Christ who interpreted in all the Scriptures the things concerning himself, or some perversion of that gospel, some "other" gospel. To do either of these things, is to fail to be the true pastor, duly feeding the flock of God.

EGYPT BEFORE B. C. 2000.

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I.

It is common now for writers on the history of the east to speak of times three, four and five thousand years before Christ. They speak with so much assurance, that one might suppose there was no rational doubt of these dates. While there is much to be said in favor of these extreme dates, it is well for us to be assured that they lack for their proof indubitable contemporary monuments which have come down to our days. The tradition of a people, or rational inference from later monuments, is very uncertain ground for the firm tread of history. We may have good reason to believe that the tradition represents facts, and that our inferences are correct, but, if we possess no monumental proof, tradition and inferences should be painted as nebulae and nothing more.

I shall not deal with nebulae, but with simple, hard facts, that have been verified and reverified by numerous proofs, now extant, in sculptured stone, paintings, architecture, articles of dress, of domestic and agricultural use, and of all the employments of life. These proofs do not rest on any single monument, but are checked and stamped by many monuments and by their undesigned, yet undeniable, coincidences, the strongest of proofs.

I have no theories about the pyramids, nor am I a chronologist to fight the battle of dates. I shall not discuss either.

By the testimony of architecture, archæology and philology, most of the oldest extant monuments of our race are found in Egypt. There by a process as simple and as sure as the addition of known numbers, we reach monuments of the human brain and hand at least five hundred years anterior to any others now known, which form the bound to the utmost reach of positive history of man, outside the Bible.

For the period of which alone this paper treats, the first six dynasties, I have put the date, B. C. 2000, five hundred years later than the calmest of the archæologists of Egypt put it, while others move it back 2500 to 3000 years anterior to B. C. 2000. Having little faith in dates which cannot be proved, I have marked a terminus previous to which the period spoken of must have passed away.

We are driven back beyond B. C. 2000 by the testimony of long walls inscribed in bas-relief and painted, by inscribed sarcophagi, by numerous memorial tablets or steles, by many granite, diorite and basalt statues, by inscriptions and bas-reliefs on rocks in all parts of Egypt. Besides these, there are six different, yet generally concurring lists of pharaohs; five of which were inscribed before B. C. 1200, in different parts of Egypt. The papyrus of Turin (age of Ramses II.), the inscription of Seti I. at Abydos, the inscription of Ramses II. at Abydos, the tablet of Sakkarah (time of Ramses II.), the inscription in the hall of the ancestors at Karnak, now at Paris, and the list of Manetho.

By no credible supposition of contemporaneous dynasties can the first six dynasties be brought below B. C. 2000. Before Ramses II. (1500-1300 B. C.) there were more than seventy pharaohs, who ruled over upper and lower Egypt. From the last pharaoh of the third dynasty to and inclusive of the sixth dynasty the extant monuments are so many and various that we are better acquainted with the manner of life under these dynasties than under any of their successors.

Besides these lists of kings, there are also imperfect lists of the royal architects and hereditary priests of these early times, found in upper and lower Egypt.

The temples, tombs, steles, pyramids, statues, vases, bas-reliefs, tell their own story of their age. Just as one acquainted with the archæology of art in Europe, can with certainty assign works to their period, and would never mistake works of the Renaissance for those of the early Christian centuries, or place the Tanagra figurines within the Christian centuries, so the extant monuments of Egypt range them-

selves necessarily in their proper order, and lead us beyond B. C. 2000, as the period of the first six dynasties.

It is easy to say B. C. 2000, but it is very difficult to realize it. B. C. 2000 is more than 1000 years before Homer ; as far beyond Homer into the preceding ages as we are removed from Gregory the Great and Mahomet. B. C. 2000 is more than 2000 years before the reindeer departed from France and Germany, and 1500 years before the elephant left his grazing ground in Mesopotamia. It is 1200-1300 years before Greek and Roman history begins. It is 1000 years before the earliest known period of Indian history. It is 1000 years before the reign of David in Israel, when the present fashionable philological criticism tells us the history of Israel begins. It is 500 years before Moses led Israel out of Egypt and 500 years before the book of Genesis was written. It is 250 years before Joseph went down to Egypt, and 50 years before Abraham sought refuge there.

This is a long time ago, and in our conscious superiority of the 19th century we are apt to lay our hands upon our heads and pity the supposed poor creatures, ignorant as beasts, existing, not living, who were condemned to subdue this earth for us immeasurably their superiors. A closer acquaintance with the world's ancestors will abate this pride and dissipate this ignorance. Because we have the printing-press and railroads and telegraphs and telephones, we sometimes look back with contempt on the men of these early ages. But they were the men who, by the most compact logical deductions, made the grandest discoveries of all time, compared to which later inventions, great as they are, take their place in a lower sphere. The grandest of all inventions by human brain was that of the alphabet, and for that invention we must ascend towards these early years.

The ancient Egyptians rise up before us. They speak no word. Their works answer for them ; and, considering the current misapprehension concerning them, we do not wonder at the sad smile on the face of many an ancient statue.

Strong in brain and deft of hand were these early men, yet our knowledge of them is largely drawn from their peculiar weakness. From the first days of their manhood they were busied in building their own tombs, small temples in their way, built of hard fine-grained stone that took a polish and held the delicate tracing of bas-reliefs of scenes and of inscriptions explanatory of the scenes. On the inner walls of these temple-tombs they caused to be inscribed during their lifetime their own epitaphs, so as to avoid all mistake on that subject. And for elaborate self-laudation these epitaphs defy the competition of all later mortuary literature. These early Egyptians tell who they

are, whom they married, what office or offices they hold, how well they perform their duties, and what the pharaoh thought of them, what they possess, what they enjoy, and last, though not least, what they expect from the gods. If all they say of themselves was true, we need never hope to see them in the next world, and the present long disappearance of Osiris from the world's history can be easily accounted for by his bankruptcy from endeavoring to reward such merits. But this very vanity and selfrighteousness spreads before us on the enduring stone the glowing picture of their life and its accompaniments, so that now the most accurate account of B. C. 2000 is the simple recital of pictures any child can read. Most of the tombs of these early days are found west of the site of ancient Memphis, stretching for miles along the desert and in the immediate neighborhood of the pyramids.

At the earliest point of history we find Egypt a compact, well organized State under its pharaohs. Its territory extended from the first cataract (Elephantine) to the sea, 600 miles north and south. It was already divided into upper Egypt, from Elephantine to near Memphis, and lower Egypt, from Memphis over the Delta. Not only do we read the orders of the earliest pharaohs concerning this territory and its government, but the stones themselves, transported hundreds of miles at the orders of the pharaohs, tell of their original home far away. At this time Egypt was divided into nomes, or counties, and each nome had its name, its well-defined boundary, its system of irrigation, and its governor and judges. Over a number of nomes or counties a higher officer was placed.

Egypt, well regulated within, was rich and strong enough to seek conquest abroad, for no other purpose than to increase its luxury. The first monument of the pharaohs is found, not in Egypt, but high up on the rocks of the Wady Maggarah, in the peninsula of Sinai, above one of the openings into the copper and turquoise mines. In this valley and near these mines there are fifteen other inscriptions of the successors of this pharaoh. These mines could produce nothing but copper and turquoise, they were 250 miles away from the capital of the pharaohs, Memphis, and 100 miles from their eastern boundary and beyond a burning desert, yet the Egyptians conquered this land and held it by garrison, to obtain copper and the jewel, though of this jewel comparatively little use was made.

The Nile then was the Nile of to-day. Under a pharaoh of the sixth dynasty an officer goes to the first cataract and procures timber from farther up the river and builds four dockyards, and at one time with "six broad ships, three tow-boats, three rafts and one vessel of

war" brings down to Memphis "a sarcophagus," "granite doorway sills" and "a statue" (Inscrip. of Una, *Records of Past*, Birch, 2:7). These boats loaded with granite could only be brought down over the cataract at the time of the inundation, just as at the present time. De Rouge, *Recherches*, p. 117.

Egypt was then the gift of the Nile, for the early bas-reliefs and paintings represent the land as overflowed. Already instructed in the art of irrigation, of which we know so little, the people had furrowed the land with canals for irrigation and for navigation.

The population was dense and cities were found in all parts of the land and are mentioned in the inscriptions. With the earliest records Memphis is a great city, with temples and priests, not only within its limits, but in its vicinity.

From the numerous statues of the men and women of this period we gain a very clear idea of the form and fashion of the people. These statues are remarkable as portraits in stone. Some of them are colored. There is one statue in wood, which, when it was brought to light from the sand of Sakkarah, the natives immediately named the Sheik el Beled (village mayor), from its close resemblance to the living village sheik. The men were in general tall and thin in flesh, with large full shoulders, full chest, the arm strong and ending in a long, thin hand, the hips narrow, the lower leg thin, the muscles of the knee and calf largely developed, for they were great walkers, the feet long, thin, and broad at the toes. The brow square and rather low, the nose short and round, the eyes large and opening wide, the cheeks round, the lips thick, the mouth long and smiling (Maspero, p. 16). "According to Prof. Owen (*Trans. 2 Intern. Congr. of Orientalists*, Lond. 1874, 6, p. 370) the skull shows a highly Caucasian type and intellectual development" (Birch, *Bede Lect.*, p. 10, n.). There is nothing to distinguish the man of B. C. 2000 from races now existing. The statues of B. C. 2000 are portraits to the life of men of Egypt to-day.

These old Egyptians were not living mummies. Thoughtful, mindful of death and the judgment, and preparing in their way for it, capable of stupendous conceptions and able to build their wonders on the earth and under it, taking note of every item of income and expenditure, pertinacious in little things as well as in great works, yet "no people could be gayer, more lively, of more childlike simplicity, than those old Egyptians who loved life with all their heart and found the deepest joy in their very existence." "They were fond of biting jests and smart inuendoes; and free social talk found its way even into the silent chambers of the tomb." (Brugsch, *Hist.* p. 19.) They had their moral apothegms which bear a strange likeness to those we use

at the present day. They knew the worth of moral purity, of filial obedience, of humility in all stations, of the right use of wealth, of kindness especially to the poor ; but, like men of later generations, they knew and preached more than they practised.

THE SUNDAY SCHOOL LESSONS.

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DECEMBER 13. THE SUFFERING SAVIOUR. Isa. LIII., 1-12.

DECEMBER 20. THE GRACIOUS INVITATION. Isa. LV., 1-11.

The last twenty-seven chapters of Isaiah form a continuous literary work. This work may perhaps be best described as a didactic poem, a series of sermons in rhythm, full of feeling and poetic fire, though lacking the progressive action which would be essential in an epic or in a drama. The regular rhythm of the poem is stately, occasionally relieved by the insertion of brief lyric pieces, with an entirely different movement. See, for example, Isa. XLII., 10-12.

The poem has three main divisions, each of them containing three subdivisions, each of which consists of three parts. These twenty-seven parts are quite commonly called cantos, in the lack of a better term, by the scholars who have written on the book of Isaiah. The twenty-seven cantos differ somewhat in their limits from the twenty-seven chapters, as the latter are now divided.

Many commentators hold that the poem was written from the point of view of Israel in Babylon, just at the beginning of the conquests of Cyrus. Some of these hold that this point of view was adopted predictively, by inspiration, and others, that the book was written in the time of Cyrus. With all due deference to men wiser than myself, I cannot accept this opinion. Some parts of the work certainly refer to the period in question, Isa. XLIV., 24-28, and the opening verses of the next chapter, for example. But this is only an occasional mode of representation ; the usual mode contemplates Israel as a political power, residing in Jerusalem and the cities of Judah.

These twenty-seven cantos are very much more used in the New Testament than is any other continuous portion of the Old Testament of equal length. Some other sections, the middle chapters of Genesis, for example, or a selected tract of the Psalms, might rival it in the number of citations, but the citations from these chapters of Isaiah are longer and fuller, and the imagery of Isaiah is carried over into the New Testament, to an extent altogether without parallel in these other writings. The name of Isaiah, as a concordance shows, is ten times mentioned in the New Testament, in connection with these twenty-seven chapters ; in six of these instances, the words cited are attributed, verbally, at least, to the person Isaiah ; and in the other four, to the book of Isaiah.

There is no historical testimony, either in the Bible or out of it, to the existence of any great prophet named Isaiah, except the one who lived in the days of Hezekiah. Scholars who disbelieve in the reality of miraculous prediction, of course hold that the poem we are now considering was not written by this Isaiah,